

Religious Education

THE JOURNAL OF THE RELIGIOUS EDUCATION ASSOCIATION

(Copyright, 1910 by The Religious Education Association)

Vol. V

AUGUST, 1910

No. 3

THE TASK OF RELIGIOUS EDUCATION.

BENJAMIN S. WINCHESTER, D.D.,

*Educational Secretary of The Congregational Sunday-School and
Publishing Society.*

In its most comprehensive sense religious education stands related to every agency through which personality is influenced. It is for this reason that the Religious Education Association has sought to ally itself not only with the Sunday-schools of the country, but with colleges and seminaries and public schools, with libraries and the public press, with art and with music.

To the church and the Sunday-school, however, the work of religious education presents itself in somewhat narrower aspects. Here a definite task has been committed to certain distinct agencies. Yet even here a rapid development is taking place with the consequent necessity of determining afresh the alignment of responsibilities.

With a view to a clearer understanding of the educational problem of the church it is pertinent to consider separately the main factors which enter into that problem. Just what is involved in the successful discharge by the church of its educational responsibility?

The first requisite, perhaps, is for approximate material to place in the hands of teachers and pupils. It is a rare teacher indeed who can take a child or group of children day by day or week by week and, absolutely unaided by the printed page, draw out by purely oral means the life that lies potentially there. Miss Sullivan in her teaching of Helen Keller is almost the solitary instance of such a teaching method, and this only temporarily and for obvious reasons.

There must be text-books of some sort, together with maps, charts, blackboards, pictures and illustrative objects, if one is to teach successfully.

Such material of religious education has existed in abundance for a long time, in the familiar "lesson helps." More recently there has been a very wide-spread and earnest effort to secure better adaptation of this material to the varying needs of the successive ages of childhood. As a result of this effort, in which many experienced educators have joined, graded courses of instruction have multiplied and the idea of the graded curriculum of religious instruction has gained firm hold. At present there is every disposition to prepare, issue and perfect such material as rapidly as possible. A wonderful advance has been made in this respect within the past seven or eight years, when practically nothing was available. Now, in addition to several more or less complete series of graded lessons published by independent houses, there is the graded series which is being prepared under the auspices of the International Sunday School Association. Out of these various experimental courses, there will gradually be developed the graded Sunday-school system of the future. Doubtless this process cannot be hastened unduly, but the dawn of the better day may already be proclaimed.

Along with this work of preparing the material, must go, hand in hand, the companion task of preparing the churches for the intelligent use of the material. A deal of patient cultivation of the field must be undertaken. Hosts of churches feel more or less keenly that something is wrong with the educational situation, but they do not know what the matter is. Graded lessons will not solve this problem. The present teachers cannot know at once what the graded lessons are for nor how to use them. Some of them possibly have no clear idea of just what they are trying to accomplish. The situation is still further confused by the multiplicity of educational agencies, covering the same field in the churches—or trying to—oftentimes entering into a sort of petty and lamentable competition with each other; such agencies as the young people's societies, missionary societies, children's clubs and choirs, which sometimes do not even realize that they are educational agencies at all. There is nothing more needed at this moment than that all these various enterprises within the church should be geared together into one strong system, guided by some one who knows just what educational purpose each is best adapted to achieve.

This will require a long and vigorous campaign in which the

churches, and especially the teachers, must avail themselves of every opportunity for discussion of the various aspects of the problem, in institutes, associations and summer assemblies. But in addition to these there is the need of a fully developed plan for the training of teachers. For this expert educators are essential to set proper standards and conduct normal and correspondence courses for which there should be secured the cooperation of the best Biblical scholarship which the country, and even the world, affords.

A third factor in the problem concerns the question of training for leadership. At present there is no well-defined policy in this respect. Yet there are two agencies whose cooperation, if secured, would go far toward meeting the need.

The first of these is the Christian college, which was founded in most instances with this end distinctly in view, the training of religious leaders. Singularly enough, such training in most of our colleges is supplied to-day through volunteer agencies, such as the Y. M. or Y. W. C. A., with such further assistance as the professors in other departments can render. There should be in every college a chair in Biblical history, literature and comparative religion, upon the same academic basis as the other recognized departments. It would be well also, if the departments of psychology and philosophy could be brought into relation with this department of religion so that such subjects as ethics and pedagogy might receive sympathetic treatment.

The college also might render a valuable service, and one which would redound greatly to its own glory, if it should undertake to do a sort of extension work in religious education through the summer school, midwinter institutes, by extension lectures and by correspondence.

Such courses as these in our colleges will do more than any other one thing to keep before our young people the dignity of religion in its intellectual aspect and to suggest the opportunities of Christian service and the Christian ministry.

A similar service may be rendered at the larger universities, especially the state institutions, through departments of religion established and maintained by the churches.

As a result of such work by the colleges and universities, a group of strong young men and women may be expected to return home, their interest in religion already keen and their minds well trained for taking up the burdens and grappling with the problems of the local church.

The second agency to which we must look for the training of leaders in religious education is the theological seminary. Coming from colleges equipped as has just been outlined, the seminary student will have been able to acquire beforehand much of the elementary training needed for his profession. Relieved of much of this burden, the seminary will be able to turn its attention more definitely to those more specialized departments which are so urgently demanded by the needs of to-day.

And first among these is the department of religious pedagogy. Such a department would seem to-day indispensable to every theological seminary. It ought to furnish not only instruction in the history and principles of the art of teaching; it should also have its laboratory school where the student is taught to meet and study the problem of religious teaching at first-hand, and where investigations may be carried on which will constantly add to our fund of scientific information.

Every man who is admitted to the Christian ministry should be required to master the fundamental principles of religious pedagogy, that he may be able intelligently to guide the forces of religious education in his own church. But there should also be kept in mind the needs of the special student, who has the gifts of the teacher and who may expect never to enter the preaching ministry. Many churches will come to see the wisdom and great economy of the plural ministry, each one specially fitted for his peculiar task.

More and more also it will be seen that religious education, like all other education, presents not one problem simply, but a large number of special problems to the solution of which only specialists can bring the requisite training and insight. The different ages of childhood are each distinct problems, and we already have a group of specialists in elementary education. A similar group is needed for the study of adolescence, the boy problem, the question of discipline, worship, social service, curriculum, conversion, and many others.

This then is the task of religious education, from the standpoint of the Christian Church:—1. To provide appropriate and adequate material. 2. To prepare the churches to use this material intelligently and efficiently, to coordinate the agencies of religious education into one harmonious system, to furnish the teachers with the latest and best aids to the mastery of the art of teaching. 3. To bring into closer cooperation the resources of college, university and theological seminary, for the training of lay leadership and the

development of specialists in religious education. These three factors must all be considered and adequately faced before the work of religious education can become really effective. That each of these factors is now receiving the serious attention of some of the most vigorous and trusted educators of the country, is one of the most encouraging features of this situation.—*From The Pilgrim Teacher.*

COLLEGE AND STUDENT.

RESPONSIBILITY OF THE COLLEGE FOR THE STUDENT AS AN INDIVIDUAL

DANIEL B. PURINTON, D.D.,

President West Virginia University, Morgantown, W. Va.

This responsibility is both general and special. It is general because of the relation of the college to its students. Since in some true sense it stands "in loco parentis" the college must sustain an individual relation to its students. What would be thought of a father who attempted to deal with his children in the mass and never as individual personalities? But this obligation is special because of the peculiar conditions under which the modern college exists. To this latter consideration I wish to call particular attention.

We live in a socialistic age. Our fathers believed that the individual human soul is God's unit of value, and that the primal purpose of education is to develop that soul to its highest and its best. We are coming to believe that the social order is the essential unit of value, and that all education should seek primarily the good of the social order. Our fathers' watchword was "The best possible individual character." Our watchword is "The largest possible social efficiency." They sought to make men better. We seek to make humanity better. They said the man is immortal. We say the race is immortal. Now these extreme contrasts are not as yet distinctly drawn, but the tendency is unmistakable. It may be seen both in our dominant theories and in our prevailing practice. For an illustrative theory, turn to the realm of education. What, for example, is our modern idea of a college? The fathers regarded it as essentially and intensely an individual affair. They seriously

affirmed that it might consist of one man—Mark Hopkins—one log and one boy. We are no longer satisfied with this analysis. If seriously presented now, it would provoke a smile, even though the very greatest of all our college presidents were located on that log. The college has come to be regarded as an extensive organic community in which the individual is largely lost. The same tendency obtains likewise among our modern ideas of business and even of religion. Illustrations of its dominance in these realms of thought will readily occur to any one.

But the most notable evidence of this socialistic tendency is to be found in the practical affairs of life. For illustration, turn again to the college. Let us ask, not, What is our idea of a college? but, What is that practical entity we call a college? And here again recent years have wrought a great change. Formerly the college consisted of a small number of individuals temporarily united in a common pursuit, each one of whom was personally acquainted with every other and counted for something positive and appreciable in the life of every other. Now the college is a vast and complicated aggregation, in which as a rule the individual is utterly unknown and stands for nothing whatever. Then students were counted at the most by the hundred and professors by the fingers of one hand. Now professors are counted by the hundred and students by the thousand.

Only forty years ago, there were not more than a half dozen institutions in America that had as many as 500 students each. Even Harvard had but 655. Cornell had something over 500, Michigan had considerably less than that number, while other great universities of the East and the Northwest had but 200 or 300 students each. Now we have a dozen institutions with from 4,000 to 6,000 students each, 15 institutions with 2,000 or more each, and 40 institutions with more than 1,000 each.

Attention is called to the fact that no single man can hope to do very much in a crowd of 1,000 men, provided those thousand men are his equals. And this is the exact situation with the average college student in seventy of our institutions enrolling in the aggregate more than 150,000 students. The fact is that while the classes and the masses are still to be distinguished, the classes are rapidly becoming masses in themselves.

This tendency to agglomeration and absorption of the individual in the mass is seen in business as well as in education. Formerly, one man owned his business, or at the most a few men joined him

in its ownership. Now the great corporation or the greater trust owns the business and the single man is driven ruthlessly to the wall. He may be released and restored, indeed, but only upon the condition that thenceforth he consent to operate, not as an individual for himself, but as an agent for an aggregation.

Religion likewise lends itself to the same consolidation of facts and forces. Church organizations have grown from small numbers, until now they may be counted by the thousands. The individual in church life is far less important than formerly. The various activities thereof have become so numerous and so complicated as to involve a complex organism in each local church. Even the pope, the priest and the preacher are far less prominent and powerful than in the elder days.

In almost every aspect of American life this socialistic movement is plainly observable. We are evidently heading away from the individual unit toward the social whole; we are thinking less of the segregated man and more of humanity in the mass. Whether this change of view is for the better or for the worse, it is not the purpose of this paper to discuss. There is a great question here, on either side of which weighty considerations may justly be urged. The question itself has been presented with a single purpose in view; namely, to emphasize thereby the responsibility of the modern college for the student as an individual. Surely this responsibility is vastly greater now than it was a generation ago. And this because the need is vastly greater. This need is evident from a purely scholastic view of the situation. There are many things in the modern college against genuine scholarship. With its immense classes, its elective courses, its social attractions and its varied student activities, what think you is to become of thorough, accurate, persistent scholarship? The average student has little hope of scholastic distinction and alas! little fear of scholastic disgrace. If he is really diligent in study, he is sure to be stigmatized as a "grind" by his easy-go-lucky fellows. Under these conditions he is not at all likely to become scholarly unless the college itself shall surround him with influences and furnish him with motives thereto.

Then, again, the social and moral aspects of this college responsibility are equally impressive. Every student should be introduced at the very start into the right social environment. Otherwise, he is likely to vibrate between a reckless disregard of society on the one hand and an equally reckless disregard of every thing but

society on the other. Either of these extremes is exceedingly unfortunate. Class organizations and Greek letter fraternities may indeed contribute somewhat to the student's social need, but they leave much to be furnished by the college itself.

The moral needs of student life are constant, peculiar and imperative. Statistics show that ninety percent of the life-failures among collegians are directly due to moral defects. In that irresponsible region of transition from boyhood to manhood, from the restraints of home-life to the responsibilities of citizenship, the student often finds himself sorely tempted to step aside from the right way, and follow the devious and dangerous paths of moral disaster. And when the crowd is so great that no one sees and no one cares, it is all the easier to go astray. When one thinks that his moral mis-step will be covered up and permanently hidden from view in the great mass of student life about him, that mis-step is much more likely to be made. A wholesome regard for public sentiment is always a potent factor in keeping the average boy morally straight, at this trying period. The college must see that the individual student has some such bar of public opinion before which he is constantly and consciously brought to judgment. Otherwise the college has not discharged the full measure of its moral responsibility to the student.

Now this many-sided obligation of the college for the scholastic, social and moral welfare of its individual students involves one of the most difficult problems of college life. Its solution has been sought by various methods in different institutions and with varying degrees of success. Perhaps no one method is intrinsically better than the other. Each institution must solve its own problem in its own way. The main thing is to adopt some self-consistent method and keep working away at it.

In the institution with which the writer is connected, the method chiefly relied upon is a combination of the honor system among the students and the class-officer system in the faculty. All students are put upon their honor as self-respecting men, and encouraged to regulate their own conduct according to the reasonable requirements of the "honor system" so-called. Then each individual student has some individual professor as his personal class-officer. This officer acts as the student's adviser in all important matters of college life, his representative before the faculty, if need arise, his guide in cases of doubt or uncertainty, his monitor when he needs admonition and his close personal friend at all times. Since each

class-officer has but a small number of students thus related to himself, it is quite possible for him, both physically and morally, to discharge the delicate duties of his office with a good degree of success. Of course this success must vary somewhat in proportion to the degree of tact and moral earnestness which the class-officer brings to each individual case that comes before him. This method is by no means perfect, but upon the whole, it can be heartily commended as giving satisfactory results. Any method, however, may be good or it may be bad. All depends upon the spirit which animates it. Whenever the professors in a college faculty become indifferent to the individual life and personal character of their students, they renounce their own proper responsibility and foredoom their college to fatal disaster. On the other hand, when every professor is thoroughly alive to the individual interests of all his students, there can be no manner of doubt that the responsibility of that college to its students as individuals will be thoroughly recognized and adequately discharged. It is to be hoped that more and more this spirit shall permeate all our American colleges and make stronger and better the lives of all their students.

One thing seems certain; the college exists chiefly for the sake of the individual student, operates principally upon the individual student, reaches and effects the social order, if at all, through the individual student and bears the highest conceivable relation of responsibility to the individual student. This great fact transcends all other facts of college life.

DIRECTORY

No changes in addresses, etc. can be made after
September 1st, when the new official
directory of the Association
will go to press.

THE HOME AND RELIGIOUS EDUCATION.

EUGENE R. HENDRIX, D.D., LL.D.,
Bishop M. E. Church South, Kansas City, Mo.

The prolonged infancy of the child and its absolute dependence on the mother alike for food and instruction for years, after the young of other species of animals guided by instinct are wholly independent, shows a divine purpose in making the mother the first teacher. At her knee the first prayer is said, followed by countless questions as to who God is, his home and his nature, the origin of human life and its destiny. The child will stop its play to repeat again and again these eager questions until its two constant companions are God and mother, the one no less real than the other. Sweet songs soon follow the power of speech, as the child would fain join in the mother's hymns of praise, no less than in her lullabies. Entitled to remember from its second year, when self-consciousness substitutes the first personal pronoun for the third, could the dates but be definitely fixed the earliest memories would probably be of these sweet duets of mother and child, as hymns of praise to God. The home is the first school, and beyond the home we have no earlier memories. Thus every child is born into a Paradise of a mother's love, albeit at times that love appears only in the instinct in common with the domestic animals to protect their young from threatened danger. It is usually only the untaught mother who fails to become a teacher of her offspring. It is the unnatural mother who chafes under this compulsory companionship of her child. The stake of the state in the child is such that, when the unnatural mother revolts against duties which she is consciously unfit to perform, the Juvenile court finds other companionship and warm sheltering arms for the neglected child, who may not be robbed of its birth-right of mother-love.

The development of the *moral nature* of the child in advance of its intellectual development makes this earlier period of life most susceptible to religious instruction and training. Long before the child learns the first rule in grammar he has learned the Golden Rule. The knowledge of the decalogue long antedates the knowledge of the multiplication table. Bible stories are known before the first history is opened, and the Psalms or Beatitudes are next to mother's favorite hymns, the first things committed to memory. Some of the most precious passages of the Scriptures, if lost by the disappearance

of the sacred books, could be reproduced from the memories of well-taught children. It was such a memory of religious instruction that made Joseph in exile cry, "How can I do this great wickedness and sin against God?"

This earlier development of the moral nature shows God's gracious purpose that it should always *be kept in the lead*. When the moral nature is dwarfed or out-stripped by the intellectual development then the youth or man is in danger of becoming a monster. The dangerous classes are less the unemployed classes than those of dwarfed moral natures, while their intellectual development makes them capable of leadership. The religious instruction in the home gives the power to make morals effective. Conscience teaches us what to do but religion gives the power to do it. The religious motives taught in the home are the mightiest that ever sway the soul of child or man.

Then again in that wonderful period of *choice-making* known as *adolescence*, the youth is still identified for the most part with the home and under its helpful influence. More reticent than in the earlier part of his life he may seem to be temporarily separated from his parents who now influence him most by example. If example has even more weight than parental precept it is because the youth has begun to reason, to put things to the test. It is the critical period when he comes to know evil from good and to make his choice. Up to now he is a recapitulation of history from the primitive man, the savage, the semi-civilized, the civilized and the enlightened. What will he be ultimately as he makes his final choice? Who shall win man-soul, the spirit or the body? Which creed shall prevail, the traditional one of the parents or the personal one of the youth? What will he do with himself is a question that sobers him. Who is strong enough to help him? Even wise and religious parents are passed by as he appeals at once, like Phillips Brooks, to the "Strong Son of God." The blade of religious instruction now begins to appear; what will be the ear and the full corn in the ear? Most decisions for Christ are made during this period of adolescence when both body and spirit claim the mastery of the soul. Moral law is violated most frequently in the very resistance to the appeals of a religious life. We are told that more indictable crimes are committed now than after the period of adolescence is passed. Happily this period of struggle and conflict is in sight of the home where wise counsel is possible by those most deeply interested in the decision. The wise and often silent parent prays even when he cannot speak and invokes divine aid

to give the final impress as the determining choice is about to be made. Then the religious instruction in the home apparently long dormant, is seen in its fruits in the children that believe.

The father's part in safeguarding the religious instruction of his children cannot be ignored nor neglected save at their peril by him whom God has appointed the priest of his own home. Joyful as is the mother's work of instruction it is saddened and hindered without the sympathy and help of the father who should share it. The head of the household should "both do and teach" that the family altar may become the very centre of the home life. No wonder Bobbie Burns, "the prodigal son of the Church of Scotland," as he paints the scenes of the Cotter's Saturday night, is at his best as he points to Scotia's pride in "the gude man" at the evening prayers.

It is such men as these that stand a wall of fire around their much-loved land. The religious instruction begun in the home must be safeguarded by the parents themselves against irreligious instruction under the auspices of the state, as in France today where have been formed "The Associations of Fathers of Families" to see to it that the "neutral" text books are not positively irreligious. The question has ceased to be one between the Government and clericalism, it has become one between the Government and the parents earnest for the welfare of their children. In a republic moral sentiment needs to make public sentiment if the republic stand. And France is no exception to the rule that the home is the cradle and fortress of the Christian faith. When Rome forsook her household gods for the worship of the state then began the decline and fall of the empire.

SOCIAL SERVICE IN A COMMUNITY.

J. H. SHERRILL,

Secretary, The Y. M. C. A., Pensacola, Fla.

This paper is to be a simple account of the contribution of the Young Men's Christian Association to the development of social service in a city of thirty thousand inhabitants. No attempt is made to discuss principles of social service nor to show their application to Young Men's Christian Associations in large cities. The material has been arranged in the order of the development of the movements described.

The Pensacola Young Men's Christian Association was born in an hour of great opportunity for social service. Coming only four years ago, into this centuries old city with still evident marks of the Spanish, French and British occupations, just as the spirit of new life was beginning to assert itself in marvelous physical developments, the Young Men's Christian Association was the first expression of a social and spiritual development no less remarkable. With the miles of new paving and sidewalks, the sky-scrapers and new hotels, the beautiful parks and all those things that indicate a new day, has come a new civic spirit, a breaking down of old prejudices, a willingness to co-operate, a new feeling of unity, which have caused rapid development of movements which usually require slow propagation.

Because of the equipment and prestige of the Young Men's Christian Association, and a general lack of information regarding Association precedent that organization was looked to as the agency for encouraging, or promoting, every expression of this new spirit. After full consideration by the directors, and in spite of solemn warning as to the dangers of departing from the beaten paths, the Young Men's Christian Association deliberately undertook, (so far as permitted by its regular work), to become the social service center for the community; not as dictator, nor even as parent in most cases, but simply as elder brother in a large family, with duties appropriate to that honored position—duties often less sought for the honor than compelled by necessity.

THE BEGINNINGS.

In relating the entrance of this Association into social service, other than such as is done by all Young Men's Christian Associations, it is necessary to mention a short lived and almost forgotten organization,

THE STUDENT CLUB.

In October, 1907, ten members of the Pensacola Young Men's Christian Association associated themselves as the "Student Club" "for the purpose of mental recreation, the study of such subjects, relative to the common good, as shall be agreed upon, and the promotion of such definite work as these studies may develop."

The membership consisted of the principal of the high school, the president of the city council, the collector of the port, one preacher, one lawyer, one medical student, one insurance man, one story writer, one wage earner and one Young Men's Christian Association secretary.

Owing to the agitation for a new city charter the club chose Goodnow's "City Government in the United States" as text, secured copies of the Des Moines and Galveston charters and proceeded to study with the purpose of influencing the proposed new city charter. As a side line these modest enthusiasts decided to promote a city library for Pensacola. As the studies proceeded extracts were published in the press advocating the value of more representative government. Understanding that another local organization had appointed a committee to draft a charter for proposing to the people, the "Student Club" also began to draw up a charter for the same purpose, but just at this juncture some mysterious influence blighted the interest of some of the most influential members, seriously affecting all who had political connections, and the "Student club" expired.

Net results: First, The arousal of popular discussion of the commission form of government, initiative, referendum and recall. Second, A good course in city government for the members of the club and the stimulation of a hunger for social service in the lives of a few of that number; an influence clearly traceable in the developments which followed.

THE SCHOOL IMPROVEMENT ASSOCIATION.

In December, 1907, three members of the Student Club formed the Pensacola School Improvement Association, having for its aim "the doing of whatever may promote the highest efficiency of the schools of Pensacola" and including in its membership a majority of the teachers in the city schools, together with interested citizens.

Some of the accomplishments of the School Improvement Association are as follows:

Children have been interested in the good appearance of their school buildings and grounds. With their own labor and with money made by themselves, they have graded and planted, have laid side-

walks, have purchased pictures and have grown flowers, until the improved appearance fitly expresses the newly aroused school spirit.

Each year some twelve hundred school children have been encouraged to plant vegetables and flower gardens at home, supplying some of the household needs and competing for prizes in the annual flower and vegetable exhibit.

The school savings plan has been established.

An art exhibit, preceded by general study of selected pictures, was held and the proceeds used to purchase suitable pictures for school rooms.

Stated inspection of school buildings and grounds, with reports published in the daily papers, has secured better sanitary and hygienic conditions and the introduction of needed safety devices.

There has been constant agitation for the introduction of manual and vocational training in the city schools and for agricultural training in the country schools. These projects are both being taken up, one by the County and the other by the State School Board.

The movement was projected into the rural schools of the county in which Pensacola is located and now the State Superintendent of Education is advocating the formation of similar organizations in connection with each school in the state.

The School Improvement Association has provided and spent in the last two years the sum of Fifteen Hundred Dollars for school betterment.

YOUNG MEN'S PROGRESSIVE UNION.

Then came the formation of the "Young Men's Progressive Union," an embryo Negro Young Men's Christian Association, through which much of the work of the Young Men's Christian Association and of the School Improvement Association is reproduced for the Negro young men and Negro schools of Pensacola.

THE CIVIC LEAGUE.

Then followed three organizations which illustrates three attitudes of the Young Men's Christian Association as a social service center.

The "Civic League" came of dissatisfaction with the scope of the work of the "School Improvement Association" on the part of certain members of that organization who felt that work similar to that of the School Improvement Association should be done for the entire city, so the Civic League was organized under the friendly roof of the Young Men's Christian Association, where its meetings continue to be held and, although the Civic League is composed entirely of women,

its policies are to some extent influenced by and its co-operation frequently enjoyed by the Young Men's Christian Association.

This illustrates the Young Men's Christian Association in co-operation with an organization none of whose members are also members of the Y. M. C. A.

ASSOCIATED CHARITIES.

The Associated Charities illustrates the deliberate creation of an absolutely independent organization.

The Mayor of the City, finding some difficulty in properly administering the city's charity funds, came to the Young Men's Christian Association for advice. The Field Secretary for Charities Organization was invited, public meetings were held in the city council chamber and committee meetings, where the real work of organization was done, at the Young Men's Christian Association. After organization the directors met at the Young Men's Christian Association, selected a member of the late lamented Student Club as general secretary, rented two rooms in a prominent office building, moved out from under the parent roof, and are now doing splendid work in removing the causes of poverty and in returning the dependent to the ranks of the self-supporting.

Within six months it was found necessary to add a trained nurse to the employed force, and recently the executive officer of the Pensacola Associated Charities has acted as expert adviser in organizing similar work in DeFuniak Springs and in Jacksonville, five hundred miles away. This organization raises and spends thirty-five hundred dollars a year, and saves the city many thousand.

The third method of work, that of controlling another organization, is illustrated in

THE PLAYGROUND ASSOCIATION.

Having its origin in a committee appointed by the mayor as a result of a communication from the national organizer for that movement, but not effective until reorganized a year later after a conference with Young Men's Christian Association officials.

This committee of four, a clergyman, a physician, a banker, and the secretary of the Y. M. C. A., provide the funds needed,—\$1,200.00 last year—and direct an extensive work.

Last season there were three playgrounds under personal direction.

A baseball league of young men, and another for boys.

A swimming school for the children of the public schools.

Instruction in life-saving.

Folk dancing for school children and hygienic and corrective gymnastics for older school girls.

A vacation play school was conducted, utilizing the play spirit for instruction in music, manual training, household economics, with tutoring for others.

But perhaps the most conspicuous success of the work has been the happy solution of the questions arising from the crowded playgrounds around the city school buildings during recess time. Here the boys have been interested in athletics, competing against time and space rather than against individuals, with each room and grade striving for lead in total points rather than in team or star performers, so that almost every boy is forced into the competition for the sake of what he may add to the score of his grade. This has resulted in healthy activity for all in place of the usual contests between the stars with the remainder as audience and general disturbers of the peace.

And the girls too, young and old, have been taught to play. A volley ball league, May poles, folk games and dances, and even more boyish sports have transformed the girls side of the school yards.

All this work comes under the immediate direction of the Young Men's Christian Association through the Boys' Department Secretary, who is Secretary of the Playgrounds Committee, and the Physical Director who gives largely of his time to supervision of playgrounds, swimming school, and the like. This illustrates the third method employed, that of operating under an alias with a desire that the effort shall eventually become a municipal function.

CO-ORDINATION.

Through organic relationship, overlapping directorates or friendly co-operation, these various organizations are roughly co-ordinated, but a movement is now on foot for a central council of representatives from all the social service organizations of the city with a survey of the city for the benefit of all co-operating agencies.

POSITION OF YOUNG MEN'S CHRISTIAN ASSOCIATION.

These organizations, already covering or adaptable to almost every form of social service, are recognized as forming a group whose center is the Young Men's Christian Association, but it must not be supposed that the share had by the Young Men's Christian Association in the promotion of these various movements is the only, or the chief, contribution of the Young Men's Christian Association to social service in this community. It must be said that, perhaps, no one of these

organizations would have come about had they not in each case answered a demand which is more than national in its insistency, and it may be said that none of these organizations are at present deeply touching "the" social question.

DISTINCTIVE TASK OF YOUNG MEN'S CHRISTIAN ASSOCIATION.

The real social service, which is, without question or quibble, a right and proper work of the Young Men's Christian Association and one which will touch deeply and powerfully '*the*' social question, is the intellectual, vocational, social and spiritual, education of the wage earner, and the son of the wage earner, and this, which the Young Men's Christian Association must do and is doing with increasing success, through the time honored agencies of Bible classes and gymnasias, night schools and lectures, practical talks and study clubs, and the endless adaptations of these; this education in citizenship and practical brotherhood; this contribution toward the lifting of the class upon which all others rest is a social service task well fitted to the Young Men's Christian Association.

THE STORY.

THE USE OF THE STORY IN THE PROMOTION OF WORSHIP

RICHARD MORSE HODGE, D.D.,
Columbia University, New York.

We attempt to teach religion five times over in the Sunday school. We teach it by means of courses in Bible history, again in the exposition and memorizing of biblical and other religious masterpieces, again thru the discussion of ethical and doctrinal topics, again in worship and once more in moral practice in Sunday-school and daily life. Nor is there a principle of Christianity which we do not have the opportunity to teach in each one of these several modes of instruction.

It is a comfort of course to reflect that if a teacher should fail to give proper instruction in Bible history for instance, the members of the class may learn the value and meaning of Christianity thru

another of these means of religious instruction. No one, however, would think of condoning failure in one course of study just because we have more than one string for our bow. On the contrary a recognition of our manifold opportunity in Sunday-school instruction is sure to increase our sense of responsibility in pushing every course of study we have to the utmost.

Sunday-school workers as a rule have paid most attention in recent years to ways and means of teaching Bible history and accordingly are generally more proficient in this subject than in memoriter work, topical discussion or worship. Thus memoriter work suffers by neglect of an exposition of passages before they are learned by heart and failure in planning to make these masterpieces cover the whole field of Christian teaching. Topical discussion has been less comprehensive in the sphere of morals than in the domain of theology, and in theology itself more stress often is laid upon doctrines metaphysical than upon those ideas of religion which Jesus found to be sufficient and necessary.

Worship has been emphasized by the amount of time devoted to it. But the opportunity which it offers of teaching all of the principles and aspirations of religion is not properly appreciated. Therefore instruction thru worship has not been carefully planned. Indeed it would be difficult to say in some cases what purpose it is actually intended to serve. It can not be reverence, for the hymns sung in the Sunday-schools which I have in mind are mushy in sentiment, the verse fails to sound the depths reached only by real poetry and the tunes lack the dignity of true music. It can not be religious instruction which is in mind, for the time that might be spent in revealing the meaning of the phraseology of praise and prayer is devoted to drills in dreadful tunes and to produce a volume of sound, as tho God were deaf or was asleep or had gone walking.

I do not think myself that the remedy lies in engaging musicians of finer taste or in a supply of superior hymn books, helpful as these resources no doubt would prove. These improvements are to be expected as results of a fundamental reformation. And this reformation requires only that our Sunday-school executives become conscious of the splendid opportunity offered by worship for religious instruction. And in religious instruction I include of course the inspirational element. For while "there is no substitute for ideas," we insist also upon the cultivation of emotion and the training of the will. Obviously it is only when one likes the good and dislikes the bad that he begins to be moral.

I would lay down the principle therefore that we carefully and systematically cultivate all of the fundamental ideas and emotions of religion thru their expression in worship.

From this principle we may deduce two rules:

1. That we teach children the meaning of all of the forms of worship which we find it necessary to employ.

This means the nouns, the phrases, the metaphors and controlling aspirations of the literature of worship.

Only as they understand what they are saying can children really express their ideas, feelings and purpose. Louder singing is a mockery when the children do not already appreciate what their words mean. Children I think should never be told to sing louder in order to produce a more impressive volume of sound. They should be urged rather to sing as strongly as they feel.

To what a high task this rule challenges a superintendent or other director of Sunday-school worship! If he teach the meaning of all of the rich and various phrases of the prayers, hymns and responsive readings which are available for worship surely he will be teaching all of religion. No greater, finer and more practical opportunity is given to any Sunday-school worker. It is not everyone however who would prove an interesting expounder of the forms of worship. We imagine that a superintendent might call upon his pastor for help. And what opportunity can compare with the direction of worship for a pastor to teach the children of the church: to expound what already puzzles and then have the children express it with him in poetry and music to the listening God?

2. My second rule is that the exposition of worship to children should be in story form.

Everything argues that the story is *par excellence* the language of childhood. Children love a story as they do no other form of address. It is their most characteristic form of expression and our most direct and successful means of conveying to them our ideas. Stories are pictures of life and moving-pictures, talking pictures, colored pictures, at that. Their meaning lies on the surface. They reveal every phase and principle of life. The ideas expressed are charged with emotion and consequently effect the will. Stories have plots and plots are providences. When angels or fairies figure in a plot they are ministers of justice. Stories leave nothing to explain. Aspirations and conduct portrayed in them do not have to be applied to the lives of the hearers. The story no less than the drama

holds the mirror up to nature, and the hearer is "as one who beholds his natural face in a glass."

Children under twelve at least are not old enough to learn from us thru the abstract terms of propositions. No wonder such explanations bore them, since they are first incomprehensible, and, after a story, are superfluous.

But even a story teller may be tiresome as such. Of course he can. But first the director of worship should have a time-limit for his stories. A short story is soon over. And secondly he should be a good story teller, by being selected partly on that account. If possible I think that the minister should be the Director of Sunday-school Worship. He may however be a good preacher without knowing how to tell a story. He may preach sermons to children and object-lesson sermons at that, but this is not a symptom that he can tell a story well. Indeed it argues that at least he does not understand how to approach children's minds in an effective way, or he would be telling the children a five minute story from his pulpit instead of deceiving himself that a sermonette is worth while.

I have preached object-lesson sermons myself, so that I testify with the zeal of a penitent. Suppose I hold a watch in my hand and observe that if it goes wrong it has to be remedied from the inside and say that so also if a child goes wrong he has to be altered in heart. This is clear as far as it goes, but it does not instruct a child how to adjust his heart any more than how to be a watch-repairer. But a story of how Johnny failed to be obedient until he fell in love with his mother deals with our problem practically and directly and is religiously educating. To use unfamiliar objects for illustrations like tumblers of chemicals to be colored red by another innocent looking white fluid, violates a fundamental principle of teaching. It attempts to explain the unknown by the unknown. Illustration is essentially the art of explaining the unknown by the familiar, of an untried experience by an experience already had. Jesus for instance used agricultural parables for peasants, and fishing experiences to enlighten fishermen.

Children think that they learn by these object-lessons of course, because they can recite them. They simply return them to you folded up in a napkin. They apprehend however but do not comprehend. They imbibe but do not absorb. Reasoning in terms of physical experiments is not emotional thought and only ideas charged with emotion effect the will. The object of all religious instruction is the creation of purpose. A story accomplishes this for

the smallest children and only adults and boys and girls well in their teens can be swayed by sermons, be they sermons or sermonettes.

I know a New York lawyer who was called upon one evening several years ago on an hour's notice to address an audience of a thousand boys at the 23rd street Y. M. C. A. At the meeting of the week before the lecturer, one of the most famous platform speakers of his time, had been persuaded to discontinue his remarks in less than half an hour by the number of vegetables which reached him from his discontented hearers. Nothing daunted however the lawyer responded to the call. He was the son of a South African missionary and had returned to Africa more than once to hunt. He relied entirely upon his stories. In an hour he begged the boys to throw something at him because he was tired that evening and wanted to go home but they cried "more stories," and not until he had gratified them for more than three hours would they release him.

A story may be of how a certain hymn came to be written, as for instance, that the Long Metre Doxology was originally the last stanza of both the morning and evening hymns: "Awake my soul and with the sun," and "Glory to Thee, my God, this night," written more than three hundred years ago by good Bishop Ken for the students of Winchester College, England.

The festivals, Thanksgiving Day, Christmas, Easter, Children's Day, should each have their story. Stories of noble acts of children recorded in our daily papers are very serviceable for this purpose, as well as beautiful legends and other stories of the past.

Story-telling is a social function and it is well to start a story at least with the cooperation of the listeners by asking some leading questions to which they will respond. Again children can cooperate by classes in promoting the services of worship. Every year each class in the school may choose a hymn, which expresses the main sentiment of the course which it may be pursuing in Bible history. Thus a class engaged in the study of the period of the Exodus might choose "Guide Me O Thou Great Jehovah," a life of Christ class, "Hail to the Lord's Anointed," an apostolic history class "Ye Servants of God Your Master Proclaim." A hymn chosen will be studied in class and then committed to memory, and thereafter be sung by the school at worship. And a member of the class may tell the school something of interest about the hymn when it is announced.

If the study of hymns can be taken to the class room I think that the Bible stories of the class room have a place in the service of

worship. They can be read there and they can be told there. They should be carefully selected however for a purpose. I do not believe in a superintendent's telling a story to the school that is to be told the same day in one of the class rooms. This would be an implication to her own pupils that he feared that the teacher was incompetent for the task. But there are other Bible stories which are appropriate. The field for stories at a service is as broad as worship, and worship is as broad as life.

I grant however that we need a principle of selection. Our stories must bear upon worship. But what is worship? Worship I think should be defined as meditation upon the divine purpose as expressed in Jesus Christ. Such worship is praying, "Thy Kingdom come!" It is singing, "Thy Kingdom come!" It is telling stories which throb with the sentiment, "Thy Kingdom come!"

We sing "He comes to break oppression
"To set the captive free"

And we can tell the stories related by Dr. Barnardo of a few of the experiences among the fifty thousand waifs which he rescued from the streets of England's great cities, or the stories of children which Judge Lindsley is now relating in the course of his articles now running in Everybodys Magazine, of his efforts to save boys and girls of Denver from the Beast of Corporate Greed. We want stories to show the need of the kingdom and stories which mark progress in the coming of the kingdom: stories which invite child worshippers to take part in the consummation of the kingdom.

God's purpose sought by children in worship is his immediate purpose for them. Hence stories about children are very much to the point. These are direct revelations of the Christ spirit in child life. Even if one were sometimes guilty of the unpardonable sin for a story-teller of tagging a moral to a tale, he could scarcely be tempted to commit it when the hero was a child like Timothy in Mrs. Wiggin's "Timothy's Quest," or in telling of the boy Jesus' wondering why his mother should reproach him for taking a whole week of schooling when it was his first chance to hear the many teachers at the temple.

Some like to say that the purpose of story-telling at Sunday-school should be "conversion." That word means a change of heart in one's teens. Worship expresses immediate aspiration. Let us educate children so that they never know a time when they did not have the Christian spirit, nor a time when some change in them for the better would not have given them more of it. The only social

relation which an infant sustains is with his family. If he does what he can to make his home happy he will be cooperating with God to bring about the heavenly kingdom to the utmost confines of his life and consciousness at the time. Later he may do what he can to make his play group happy, his neighborhood happy, his school happy. This is the Christ spirit, pure and simple.

Our stories should have in mind the social organisms within which children live. It is within these organic groups of home, school, etc., that their duties lie, and where they live with God by cooperating with him for the betterment of the world as far as they may be acquainted with the world. Our stories then should be limited to those which illustrate the group life within which their rights, responsibilities and duties are confined. Our Bible history makes them conscious of their oneness with those who have lived and died for the religious cause, and for this very reason we can tell Bible stories at the service for worship.

We cultivate one group consciousness after another, touching all with the aspiration of cooperating with the divine purpose of Jesus. By the time children reach their teens and are old enough to appreciate a cause as such, to espouse the cause of Christianity everywhere and in everything will appear to them inevitable as the only manly or womanly thing to do. As a consecration this is Christianity. As an aspiration it is worship.

Finally, we admire qualities before persons and persons only because they appear to possess the qualities which we already admire. We cannot adore God until we adore the qualities which he possesses. An untruthful man for instance cannot in the nature of the case worship God for his veracity. For adoration is unqualified admiration. Children then must adore divine qualities before they can worship God. These qualities are the same as those of human character, all fully expressed in Jesus Christ. All are illustrated in human life and the most direct and inspirational pictures of human life, outside of the observations of the physical eye, are stories. We cannot tell a morally inspiring story therefore without kindling emotions of worship in our hearers.

If you do not tell stories at the services of a Sunday-school, please reflect that some one who may be telling stories to the same children at some other time and place, may well be doing more to promote their worship of God than what you may be doing for them by a less intelligent method of conducting the Sunday-school service.

SUNDAY-SCHOOL MUSIC.

THE MUSIC OF THE SUNDAY-SCHOOL AND ITS VALUE IN THE RELIGIOUS DEVELOPMENT OF THE CHILD

H. AUGUSTINE SMITH, A.M.,

*Department of Sacred Music and Liturgics, Chicago Theological
Seminary.*

1. *The Worship of the Sunday School:*

An urgent need of the present day is a quiet, reverent, worshipful spirit in our boys and girls. The irresponsible and often disrespectful attitude of our average American children (and I am writing not from a swivel chair, but from personal contact with one hundred children every week) is due to several conditions; lack of authority and obedience in the home, insubordination to teachers and leaders, the loose talk of streets and theaters which tends to drag old age and parentage into ridiculous positions, an exaltation of personal liberty which indulges self at the expense of others, and the scientific spirit of the age which is substituting the nurture of cold analysis for the nurture of the finer emotions.

It is high time that the Sunday School maintain a rich, devotional service for her boys and girls. With no family prayers, no grace at meals, no worship in the day schools, no attractive mid-week services, no children's sermons on the Sabbath, the religious nurture of most young people rests almost entirely with the Sunday School and its thirty minutes out of ten thousand minutes a week for quiet, thoughtful, reverent worship! We are putting too much emphasis on the instructional side of Sunday school work and not enough on the devotional! "Christian character is caught, not taught." It is heat, not light that we need in dealing with children. Emerson understood this when he said:—"In my dealings with my child, my Latin and my Greek, my accomplishments and my money, stead me nothing, but as much soul as I have avails." We are prone to talk too much in our child training. Let us tread quietly, saying little but suggesting much. Let us have fewer statistics and more air castles, less of the academic and more of the visionary, less of two times two are four, and more of the imaginative spirit that draws crooked lines. It is the tragedy of life that our children so soon lose their day dreaming, their flights of fancy, their upspringing delights, their hyacinths, for they must needs buy loaves of bread with all their powers. Is there a lad who whistles at his work, who

sings in the market place, who is a poet in his merchandising; is there a girl who dreams dreams or is afire with fancy? Then there will be one less martinet at forty, one less automaton at fifty and one less icicle at sixty.

2. *The Hymnody of the Sunday School.*

The first known Christian hymn, outside of the New Testament, was written by Clement of Alexandria about 200 A. D. It is a catalogue of virtues as found in Christ Jesus, and in its simple, naïve exclamations, it is distinctly a children's hymn:—

“Bridle of untamed colts,
Wing of unwandering birds,
Sure helm of babes,
Shepherd of royal lambs:
Assemble thy simple children
To praise holily,
Christ, the guide of children.”

About the ninth century appeared another hymn for children, a hymn written behind prison bars by St. Theodulph for his choir boys:—

“All glory, laud and honor,
To Thee, Redeemer, King;
To whom the lips of children
Made loud hosannas ring.”

Three men of the early eighteenth century attempted to write hymns for infant minds in their didactic, doctrinal way. Of the three hymns written by Bishop Ken for the boys of Winchester school, the “Awake my soul and with the sun” is perhaps the best known, while all of his hymns closed with the incomparable doxology, “Praise God from whom all blessings flow.”

A pretentious volume by Isaac Watts entitled “Divine and Moral Songs for Children” reached an unprecedented sale throughout the eighteenth century, and some of these hymns have ever remained household gems, such as “How doth the busy little bee,” “’Tis the voice of the sluggard,” “Let dogs delight to bark and bite” and the exquisite cradle song, “Hush, dear child, lie still and slumber.”

Of the 6500 Wesleyan hymns, many of which were designed for children and were scattered throughout the Wesleyan hymn books, only one has become immortal:—

“Gentle Jesus, meek and mild,
Thou wast once a little child.”

The real movement childward began about 1800 A. D. with the establishment of Sunday schools, the publication of magazines for children, such as the *Youth's Companion*, and the coming of women hymn writers with their deeper insight into child nature; Anne and Jane Taylor in 1810, Dorothy Thrupp in 1830, and Jemima Luke, Anne Shepard, Jane Leeson and Mrs. Alexander following in rapid succession with such child favorites as these:—

“Savior, like a shepherd lead us,”

“Around the throne of God in heaven.”

“Savior, teach me day by day.”

“I think, when I read that sweet story.”

and the Alexander hymns which passed through one hundred editions:—

“Once in royal David's city”

“There is a green hill far away”

“Jesus calls us o'er the tumult” etc.

Another influence contributing to the growth of a sane hymnody for children during the early nineteenth century were the poets of nature such as Wordsworth, Kingsley, Shelley and Keats, who taught contemporaneous hymn writers the beauty and loveliness of this world. Mediaeval and early English hymns were so full of speculation as to the future world that the present world was forgotten. The earth to that age was a howling wilderness, and the plaintive refrain in modern phraseology was, “I want to be an angel.” But throughout the nineteenth century there is an ever growing volume of hymns that treat this life as a heaven on earth, as in “My God, I thank thee who hast made the earth so bright.” The poets of nature also taught a poetic finish, an elevation of style, a variety of meter and subject matter, heretofore unknown in hymnody. It used to be said of hymnists that they drank more of the Jordan than they did of the Helicon, that the hymn book was good worship but poor poetry. Judging from the old Bay Psalm Book, the first book published in America, 1636 A. D., this must have been true:—

“As the hart after the water brooks doth bray,

So my heart panting after thee doth pray.”

or from a Sunday school hymnal published by a leading denomination as late as 1907:—

“Hear the tramp, tramp, tramp, of the Sunday school brigade,

Whether rain or shine, we are always on parade;

By our Savior led, in the sunshine of his love,

We are marching on to the land of joy above.”

It is a relief to turn from this doggerel to these modern church hymns for children, the smooth flowing verse of "Brightest and best of the sons of the morning," or the marvelous detail of the hymn picture "O Jesus, thou art standing" or the narrative and picturesqueness of the Samuel story "Hushed was the evening hymn," or the arousement to loyalty and action as good soldiers of Christ in "The Son of God goes forth to war." There is yet another factor of nineteenth century origin that helped to build up an adequate hymnody for children. The Anglican hymn writers in following the Book of Common Prayer extended the subject matter of hymns to the widest possible periphery, giving us practically our first missionary and militant hymns, our first harvest and thanksgiving hymns, our first Christmas and Easter hymns, our first Sabbath and Bible hymns, and a fuller representation of the life of Christ and of the prophets and apostles. This is precisely what children need; less of the subjective and more of the objective, less of human frailty and more of God's love, less of heaven and more of earth and the church militant with its special days and special ceremonies, less of the blood and cross and more of the Wonder Worker, the Physician, the Good Shepherd and Friend of Children.

There are three classes of hymns that are still regnant in our Sunday school worship, which, in my judgment, are unsuited to the religious nurture of children.

1. Primary Motion Songs. These are objectionable; firstly, because children can do but one thing at a time *well*; that is, they will be entirely absorbed either in the words or the motions, probably the latter; secondly, because the exaggeration of rhythm makes of a child a hot blooded animal and not a sensitive soul; thirdly, because all reverent spirit is destroyed and the room becomes a turnverein rather than a place where God dwells. Let us not underestimate the moral value of silence. Mozart once said that the greatest thing about the "Messiah" was the measure of absolute rest that Handel introduced toward the close of the "Amen" chorus. There is too much rush, hippity hop, and "hurrah, boys," in our Sunday school sessions. We want to make things "go" which is right, but we must not miss the factors that are really germane even for little tots, such as orderliness, dignity, and cumulative power. In passing may I suggest that the songs for little ones be simple enough, devoid of abstract words or figures of speech, song stories of the home relations, of child feeling and life, not of adult experience and perception. The Society of Friends will not permit the use of hymns in public worship because they fear the words will be misinterpreted.

2. The Gospel Hymns. To these hymns we owe an incalculable debt, and fortunate it is that the best of them have been incorporated in our standard church hymnals. But many of the hymns that are flooding our market to-day are putrefaction and are not fit to live in God's pure air and sunshine. Imagine children of tender years singing such a wail as this (I quote from a modern song book):—

"I should like to die, said Willie, if my papa could die too,
But he says he isn't ready cause he has so much to do.
And my little sister, Nellie, says that I must surely die,
And that she and mamma—then she stopped, because it made me cry.
There will be none but the holy—I shall know no more of sin,
There I'll see mamma and Nellie, for I know he'll let them in;
But I'll have to tell the angel when I meet him at the door,
That he must excuse my papa, cause he couldn't leave the store."

It is a great mistake to "write down" to children both words and music. Nearly all children have a feeling for poetry and an ear for music. Why should we debase their tastes in the name of religion? In their impressionable, tender years it is so easy to stock their minds and hearts with the noblest and the best, the finest hymns and hymn tunes and the immortal oratorio choruses.

Gospel hymns as a class are unfitted for church use and particularly for child nurture because they deal with one phase only of the Christian life, namely, conversion, or they whisk one away to heaven. There is no middle ground, no growth in the graces of the spirit, no unfolding life. These hymns also teach introspection, self-consciousness and a stock taking of sins and shortcomings, which is a most undesirable attitude for children to take. Hymns of repentance, of invitation, of the call of the Christ, we must have, but let them woo the child in such tender words as, "Jesus calls us o'er the tumult."

3. Ultra Militant Hymns. In the reaction against Gospel hymns or the experimental type we have jumped to the other extreme, to the hymns of the "do and die" spirit, usually vague in thought, merely martial and exhilarating, with enough weapons, banners, conquests and victories to go around. Our Sunday Schools are flooded these days with aimless battle cries.

With these hymns contrast the noble hymns that acknowledge love and loyalty to a living Master, and though fierce the conflict, pledge a definite and willing service, such as:

"Christian, dost thou see them."

"Courage, brother, do not stumble."

"Fight the good fight, with all thy might."

Dr. John Watson was wont to say that the next revival would be ethical; that is, a wide spread enthusiasm for realizing the Christ spirit in private morals and social life. Perhaps if we had fewer warfare hymns we might have more philanthropic, fellowship, social service, and Christian citizenship hymns:

“Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of Man.

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of thy tears.”

Perhaps if we had fewer childish and vapid Gospel hymns, many of the big boys might stand by the Sunday-school, particularly if they were not addressed as the “dear children” and urged to “sing out.” This custom of “talking down” to children shows itself in the music we are handing out in church and Sunday schools now days.

3. *The Music or Hymn Tunes of the Sunday School.*

Music is the language of the emotions, and when I speak of the emotions I do not mean the kind that are suppressed, as is customary and fashionable today; for instance, to admire feebly, to be interested rather than eager, disgusted rather than indignant, and so on down the list. I have in mind rather the child enthusiasms, the expressive warmth of a rich emotional nature, not the analytic chill of a degenerate critic. Emotion is quite independent of words and even of definite ideas; one can be elated or depressed without being able to reason it out. Here music steps in and voices all, without words, without program, without rationalizing. Painting, sculpture and architecture cannot compare with music in the expression of feeling, for the latter is a continuously unfolding picture, not a single static expression. It is this manifestation of every shade of feeling, of every passing fancy, that makes music the most natural expression of the child heart, and the truest utterance of the religious life, of that which is within, for both child and adult. The old Greek statesmen must have understood this power of music over young life when they went before the Athenian Assemblies and

argued for hours that the use of the Dorian songs would turn the youthful mind to honesty and valor, while the Lydian melodies were at once enervating and voluptuous.

There is nothing more blighting on child life than the singing of such church hymns as "When I Survey the Wondrous Cross" and "O Love That Wilt Not Let Me Go" to a ditty with a "tra la la" swing. There is a wedding of sense and sound in all of the best hymns and tunes, and what devout men have put together let no erratic publishers put asunder. Dykes, Sullivan and Barnby felt the deep devotional nature of the hymn tune when they wrote "Vox Angelica," "St. Gertrude," and "Sarum," but H. M. & Co., W. P. & Co., and T. & M. Co. put "Nearer My God to Thee" words to "Yankee Doodle" tunes and call it good!

In analyzing the emotional content of a hymn tune, it will be noted that melody is the rational, discriminative side of feeling; it is the intellect at work directing the emotions. Backed up by harmony, melody becomes a very vivid picture of elation or depression, of praise or prayer, without the help of any words. Melodies that express joy, exaltation, triumph, greatness of Christ's Kingdom, are of large range, high pitch and often daring intervals. Let the chorister or superintendent take five minutes of the Sunday school session each Sabbath to bring out the worship spirit of the hymn tunes, and he will be doing religious training of the most enduring sort.

While melody and harmony are the intellectual, rational side of music, rhythm is the physical, volitional side; it is the intensity of emotion that incites to action or calms down into inaction. By actual count out of thirty-six service hymns in a certain hymnal, thirty-two were found to be in four-four time; which means that the oft repeated accent, coming on every note in four-four measure, rather than on every third note as in three-four or dactylic rhythm, arouses the singer to action, to up and do for the Master. Throughout the middle ages, the only kind of measure allowed by the church was three-four or perfect time, because it stood for the three persons of the Trinity. This rhythm, of a gliding character, just suited the spirituelle, colorless, hymnody of cloister and dim cathedral. Common or four-four time came from the folk songs and dances of the common people, and introduced into church music the healthy human element of service.

Now children crave, and must necessarily have, more or less rhythmic swing in tunes; they are animals and love motion in songs. But let me voice this warning; the gusto with which children sing

certain catchy hymns, the enthusiasm that pervades great audiences in the singing of revival hymns, may after all not be spiritual rapture, but just the lowest physical exhilaration. We too often determine that to have everybody sing and sing heartily is the mission of congregational singing. Yet hundreds of "enraptured souls" sing popular hymns without the slightest thought of worship; it is such enjoyment as one feels at a dance or in marching down the street to a brass band. Shame on the irreverent spirit we have taught our boys and girls just through the hymn tune.

THE MUSICAL SERVICE.

HOW TO CONDUCT A MUSICAL SERVICE IN THE SUNDAY SCHOOL

MARIE RUEF HOFER, PH.D.,
Teachers' College, Columbia University, N. Y.

Ethically speaking it is a question whether the somewhat diluted sentiments and information gained from the new way, wholly compensates for the loss of the sturdy conviction and personal stand-by-your-guns faith of our fathers. Artistically and culturally speaking, there is no doubt that we are losing a great deal of the beautiful old music and suggestive forms of the chant, sentence, choral, even the hymn which formerly enriched the tradition of religious worship. To teach more Bible, to restore the spirit of worship, incidentally to use good music through which to voice our praise, to prepare children to love and take part in the church services is the object of the following and other programs given in the Teachers' College Sunday School.

OPENING EXERCISES.

Recessional.
Doxology.
Lord's Prayer—chant or repeat.
Psalm—chant or repeat.
Responsive Reading.
Hymn.
Story.
Hymn.
Processional to Class-room.

As a teacher I am interested in three things—good poetry, good music, good singing. In order to attain the last we must have the first. In psychological terms the word contains the thought which makes the story which forms the imagery which gives life to expression. Words describe, tell quality, color and action, all important elements to be considered in expression. Hence nothing but good poetry will do for church and Sunday-school singing, the highest order of expression. Here is our modern poverty revealed. We have lost the sense and meaning of words, as we have lost our dramatic force.

Take the Bible examples of our familiar psalms and note the rhetorical content in every phrase and sentence: "I will praise Thee Oh, Lord"—exclamatory; "The Heavens declare the glory of God"—declarative; "Judge me not Oh, Lord"—expostulation; "I will lift up mine eyes unto the hills"—action, gesture and affirmation; "Lift up your heads"—command; each line bristling with objective imagery and demanding superior and awakened interpretative sense. These are exaggerated heroic sentiments illy suited to our unheroic days. Think of the ineffective mumblings and faint pipings of these grand sentiments as expressed in our church and our Sunday school today.

To begin a program with the Doxology seems stupidly old-fashioned and slow. Yet as a matter of fact the children of today need to be taught the Doxology as they need to be taught to spell and cipher and other minor matters in education. Old Hundred is not yet worn out, although sung by centuries of Christians. If you want to give children a real thrill, something in which they can splash around and spread themselves, so to speak, teach them the Doxology. It is just their kind, a simple and broad melody for them to lay hold of and extract food from. They love repetition, let them sing it many, many times. Let them talk about it in the past and present tense.

Chanting—a lost art we are told—yet the music of closest analogy to feeling and meaning of words; the form primitively child-like; the first step in music—talking your singing or singing your talking. Just as an experiment, launch out on the first line of "Our Father who art in heaven," singing the words successively on one tone and note how "religious" it makes you feel. The cadence or melody of the chant in its variations makes it possible for you to give a little more unction and emphasis to what you already so strongly believe when you say it. Children take to chanting easily and naturally.

Choose your chant tune, brush aside the formal metering and sing freely for the sense and meaning of the words indicated by the punctuation marks. In fact, place the Bible in the hands of the children and with a little preliminary rote singing of the tune, let them read and sing from the sense. You will be astonished at the results. The ability and the soulfulness with which the poetry of the Bible will soon fall from their lips. Learn Glorias, even if you are not a Trinitarian. A Gloria places life in a cheerful light. Choose a favorite Amen note—key-note and its octave preferable—with which to close hymns. Tell the children the meaning of the amen; it will encourage earnestness and sincerity. Eschew the doleful *fa-me* closing so much effected by the modern plaintive sentimental hymnals.

Hymns for boys and girls. Choose cheerful ones, strong ones, tuneful ones, choose typical ones and spend a great deal of time over them. "Joy to the world"—Handel; "A mighty fortress"—Luther; "Sun of my soul," "Crusaders hymn," "Christ the Lord is risen," all significant hymns to be learned for a life-time, tell the children their stories and how they came to be written, the characters of the authors and composers who wrote them. Hymns are only uninteresting when we do not know about them.

A program, a plan, a centre around which to work, the yearly festivals and church occasions around which our social selves seem to turn, gives focus and concentration to the work. There are not so many Sundays in the year that we can afford to work at random. The old Nature festivals which the early fathers turned into Christian festivals offered an abundance of rich material which became incorporated in the best hymns. Into these occasions—Harvest, Thanksgiving, Feast of Tabernacles, Christmas, the great birthday, Easter—make the natural centres for children's work. For Thanksgiving, "Oh give thanks unto the Lord" will serve the purpose. "Wir Pluegen" ("We plow the fields"), revives the grand old Church processional in which you hear the tramp of the generations of the ages.

Christmas experiences may be enriched from a long list of beautiful hymns—"Hark, the Herald Angels," "Adestes Fidelis," the Shepherd hymns, "The First Noel." Many of the beautiful old carols such as "We Three Kings of Orient" and others may be revived. Selections from "The Messiah," the pastoral music to be played by the organ. The recitative "And there were Shepherds," "Chorus, Glory to God," can be arranged and given to the children. For the Easter or Spring-time festival for a psalm, "Bless the Lord

Oh, my Soul" or "The Earth is the Lord's" are among the suitable ones.

Why waste our time on cheap imitations when these grand gems which stud every page of religious experience may be had for the asking and the taking. By following a plan in music as we would in literature, everything that is good and true and beautiful in music and in poetry may be brought sacredly close to the child. In these he may revel not always with conscious appreciation but with what a building into his future knowledge and appreciation of the great thought of the ages, to which he is heir and inheritor.

ADOLESCENTS IN THE SUNDAY SCHOOL.

MEETING THE SPECIAL NEEDS OF YOUTH

HERBERT WRIGHT GATES, M.A.,

Director The Brick Church Institute, Rochester, N. Y.

1. *The Need for Intelligent, Sympathetic Leadership.*

This trying period in the life of the child is not only the opportunity for forming and leading out into life-long habits all the favorable tendencies and capacities, it is also the time when, through unsympathetic or bungling treatment the newly awakened life may be thrust back upon itself, become stunted and dwarfed and misshapen. At no time does the child crave so strongly the right kind of guidance, at no time will he rebel so vigorously against the right kind. The leader who can lead, not drag, must know how to appeal to the best that is in the child, respect his new found independence and at the same time help him to discover its limitations.

In order that this sympathetic understanding may be most complete, and that the child may find in his hero the qualities that most appeal to himself, there is great need that the boys of this age should be taught by men and the girls by women. Quite significant are the reasons given by a large number of boys for their choice of a leader in their clubs: "the best athlete," "knows how to play all sorts of games," "largest and strongest," "excels in everything we do," "best fighter," "does not say things behind our back," "not a bully." One of the greatest needs in many of our churches and

schools, is revival among the men of some sense of their duty and privilege with reference to the boys of their church and community. It is safe to say that until this happens, not very much progress will be made toward solving the problem of how to get and keep the boys.

Another reason for selecting men as teachers of boys and women for girls is found in the need for dealing with the problems of the sexual life that become so acute at this period of life. It is little short of criminal for us to allow our boys and girls to grow and enter upon life, ignorant of some of the most vital facts that they will have to reckon with; and while it is very true that the real place for this instruction is in the home, and that it is upon the parents that the first responsibility rests, it is still true that comparatively few parents recognize or discharge their responsibility in this matter, thereby forcing the Sunday-school teacher either to supplement their deficiency or allow the need to go unmet.

Whether man or woman, the teacher of the adolescent must know and love the pupil, must understand his awkwardness and tactfully ignore it, must appreciate his so-called "freshness" and not be irritated by it, must know how to lead this growing nature outward and upward into the manhood or womanhood toward which it is headed.

2. *Instruction suited to Nourish and Realize the Ideals of the Youth.*

The latter part of this period especially, is one of glowing idealism: the motive power for a splendid life development is close at hand. But, without proper food and training this fine idealism may fade away or degenerate into the mere building of air-castles, day-dreaming that never comes true, leaving the dreamer a sentimental weakling. The pupil needs sound and enduring material of which to construct his ideal. Most of such material will come to him in story form and the story should be true. This does not mean that it must be historical, it does mean that it should be true to life, illustrating the facts and forces of life as they are or may be. Moreover, this material should be selected with a view to meeting the problems of life that are real and vital to the pupil, the problems that he has to meet day after day and in the solution of which he is genuinely interested. A large part of the instruction should consist rather in the discussion of such practical problems as are suggested by the study, rather than the recitation of facts acquired. In such discussions the pupil is led to pass judgment for himself upon the acts of the character studied and to make his own applications and deduce for himself the principles involved.

3. *Self-expressive Activities as training in habits of Service.*

This is particularly the habit-forming period of life, and the habits now formed, whether for good or evil, will be the most enduring through life. But habits are formed only by doing things, through active service. One of the great problems of this period is the discovery of things for boys and girls to do in which they may give expression to the ideals within them. This is the supplement to that other need for concrete material out of which to form ideals, just mentioned.

On the one hand, we must help the youth to translate their fine and lofty idealism into the terms of common life, teach them that the essence of Christianity lies in the faithful and joyous performance of

"the daily round, the common task";

and, on the other hand, we must find means for the utilization of this abundant life and vigor in the service of the church, thus giving to the youth a genuine share in its life. Such service must be genuine; it must not be some trivial thing clearly devised just for the sake of giving the youngster something to do and artificially dignified with the name of service. He will quickly penetrate and despise such subterfuges. It must be something that the boy or girl can do, it must be a real contribution to the common work of the church, and it must be appreciated and recognized at its true value, neither over-estimated nor under-estimated. The use of children in choirs is an excellent example.

4. *The Utilization of the Growing Social Instinct through Group Activities.*

This is the time when the gang or clique begins to appear, when team work begins to be a possibility. Shall the gang be our enemy or our ally; a power for evil or a power for good? It may be either, if not one it will probably be the other.

Here is perhaps the one point at which the Sunday-school teacher has decidedly the advantage over the average public-school teacher. The smaller sized group and the prevalence of the principle of natural selection in the making up of these groups, make it more easily possible for gang and class to be identical and for the teacher to capture or be the leader.

Some kind of class organization, simple, informal and effective though unobtrusive, and various forms of group activities in sports and games, in Christian service, and in class exercises, will be of value here. Some classes have done good work in introducing co-

operative forms of note-book work, each member contributing his item to the class book. Group meetings outside the class hour, for debates, sings, "hikes," outings, summereamps, etc., etc., are suggestions along this line.

Another aspect of the growing social instinct has reference to the relations between the sexes. Toward the later part of early adolescence some care should be taken to provide opportunities for the meeting of the sexes under proper surroundings and conditions, that the introduction to this phase of their social life shall be sane, healthful, normal, free from the sickly sentimentality and foolishness that characterizes too many of our young people's meetings. The churches, and especially those churches that minister to communities where the home and social life is barren, whether in city or rural district, have a great responsibility in this matter. It is time for us to realize that a young people's party may be just as appropriate in the church parlors as a prayer-meeting and, in its time and place, no less sacred.

5. *The Culture of the Æsthetic Instinct.*

Toward that latter part of this period also, the æsthetic nature shows a marked awakening. A new appreciation of the beautiful, in art, in music, and in literature, begins to show itself. It is the time for the establishment of correct standards and tastes in these matters, and be it remembered that a keen appreciation of the true and the beautiful is not far from a like appreciation of the good. Far more emphasis should be laid upon such matters as the selection of music pictorial illustration, the architecture and furnishing of the Sunday-school room, than is commonly seen. There is no real reason why we should be content to cultivate the taste of our youth on trashy music, much of which is veritable religious "rag-time." We ought to set a much higher standard of excellence for the illustrations in our lesson helps, or the wall-pictures used in our schools to illustrate the lessons. It is poor economy that saves a few dollars on the year's supplies or the furnishings of the rooms, at the cost of degraded tastes in the next generation. The average public school puts us all to shame in this matter. The condition of many Sunday-school rooms should be a matter of deep concern. We have gone too long on the apparent principle that the auditorium where the elders listen to sermons must have our first care and attention and then, if there is any money left, we may fix up the Sunday-school rooms a little. If there is to be any difference, the rule should be reversed. The taste of the elders is probably well-established by this time, or else hopeless; the taste of the youth is in the making.

The growing appreciation of the beautiful in literature indicates this as the time for introducing the finest passages of religious literature, in poetry or prose, from the Bible or elsewhere. The adolescent pupil also likes the terse and classic expression of moral precepts which he finds in proverbial quotations and the like, and these also help him to give expression to the ideals that he is beginning to cherish.

6. *The Improvement of the Spiritual Opportunity.*

The dictum of psychology and child study that adolescence is the time of opportunity for religious awakening and life choices, simply bears out the experience of practical workers, in church, in Sunday-school and in the evangelistic field. The majority of all conversions are effected between the ages of 12 and 21 with the preference for about 16. The Sunday-school teacher should be aware of this and should be alert to improve the opportunity. Care should be taken not to force the matter unduly, not to pluck the fruit before it is ripe. The effort should be to preoccupy the mind of the child with the facts and impulses that will help him to make the right choice when the time for choice comes to him. And the teacher should stand by, a ready, sympathetic, tactful friend; respectful of the youth's own individuality, and moral freedom, but saying by every act and word: "call on me if I can help you to solve your problem and reach the right decision." To such a teacher will come the opportunity, oftentimes at a moment when he thinks not, to unlock the door of the kingdom, though the youth must walk for himself, erect in the proud distinction of one who chooses of his own free-will to be a child of God.

THE SELECTION OF BIBLICAL MATERIAL FOR SUNDAY SCHOOLS.*

CHARLES FOSTER KENT, PH.D.,

Professor Yale University, New Haven, Conn.

(1) The needs and capacities of the individual and the practical aims at each stage of development should control entirely the selection and use of Biblical material, at least until the age of middle adolescence.

(2) That, accepting this principle, it is a mistake to attempt to teach the Bible in its present composite form and illogical and non-chronological arrangement of material.

(3) That fully half of the material found in the Bible is not adapted to the practical ends of religious education.

(4) That an adoption of the established results of modern critical scholarship, especially in distinguishing between the primary and secondary sources, is essential for effective Sunday-school work.

(5) That there is very little of teaching value in the secondary sources, such as the priestly narrative which runs through the Pentateuch, the books of Chronicles, which are but a late traditional version of the books of Samuel and Kings, and the later duplicates in the Gospel narrative.

(6) That a use of the narrative sections in their present composite form, not only discloses many inconsistencies, but is wasteful of the time of both teachers and pupils.

(7) That the popular demand that the present text of the Bible be used in order to familiarize the pupils with the Bible as a whole, is not valid. Systematic instruction regarding the names, order, history and contents of the different biblical books, if given during the Junior period, will yield far more satisfactory results.

(8) That the older, historical and biographical material, including the early Judean prophetic narratives which run through the Hexateuch, Judges and Samuel, and the earlier sources found in Kings, Ezra, Nehemiah, 1st Maccabees, the Synoptic Gospels and Acts, is supremely adapted because of its literary beauty, its close-knit unity, and its superior historical, ethical and religious value, to the ends of religious education.

(9) That the use of this material will not only give the student

* A series of propositions contributory to a discussion of graded curricula for the Sunday School.

the true historical background for the appreciation of the vital teachings of the Bible, but will also make it easy to adjust his biblical knowledge and religious thought to the modern scientific and critical point of view. It will also deliver him from the "storm and stress" period through which most of the students, trained on the prevailing biblical methods of instruction, must pass before they can adjust their religious faith to the needs and beliefs of the present age.

(10) That the biblical material for use in the primary period should be drawn largely from the older narratives of Genesis, Exodus, 1st Samuel, with a few simple stories from the Gospels; and that it should be grouped about certain connected subjects, adapted to the point of view and the capacities of the children.

(11) That in the Junior Period the material should be selected primarily with a view to the development of character and of expressional activities, but that the simpler narratives can profitably be studied in chronological order so as to give the pupils a general idea of biblical history and thought. Also that in this period a much larger body of the simpler teachings of the prophets and sages and of Jesus than is at present utilized could with profit be memorized. In this connection it is exceedingly unfortunate that even our American Revised Version employs so many Latin derivatives and cumbersome constructions, where much simpler terms would better represent the concrete thought of the biblical teachings.

(12) That during the period of early adolescence, the pupils should be introduced to the great heroes of the Bible, and especially to the prophets and to Jesus, and that the teachings and spirit of these great heroes should be presented in close conjunction with their life and deeds. Time should also be given during this important period for kindred but not distinctly biblical subjects.

(13) That during the period of middle adolescence the students should begin a systematic, comprehensive study of the history, literature and teachings of each period represented by the Bible; that this study should be based on the older historical records, and the contemporary writings arranged in chronological order; that this study should furnish a broad basis for individual faith, a preparation for an intelligent use of the Bible in individual work and teaching, and be a guide and inspiration in meeting the larger opportunities and responsibilities of life.

[SUNDAY SCHOOL TEACHING AND LIFE

FRANK KNIGHT SANDERS, PH.D., D.D.,
President Washburn College, Topeka, Kansas.

The question is: Does the efficiency of Sunday school instruction depend on its immediate realization in action? If so, what activities should the Sunday school carry on, and how can these be correlated with the instruction?

This is a very important and perplexing problem. Two principles certainly underlie its solution. (1) The one expressed so well by Professor James, "There is no impression without expression." (2) Concrete achievements, however small, are the best tests of actual growth in comprehension.

These principles have been given a thorough testing and wide application, so far as they affect the process of mastering certain definite subjects. It is recognized that the lecture method of instruction in Sunday school is, even with matured minds, the least efficient method. It is also recognized that no lesson is helpfully taught whose subject matter has not been summed up in a few carefully formulated questions designed to tax and yet to define the pupil's grasp of details and his comprehension of their scope and meaning. When unprepared to respond to such questions, pupils derive almost no advantage from a so-called lesson.

It is further recognized that the best educational results are obtained when a pupil is led to achieve some concrete result for himself. It is worth while to encourage the student of St. Paul to make a series of travel maps. The life of Christ is made far more real and impressive to a group of boys who are working out in clay the topography of Palestine. All classes of students, particularly those who are above the adolescent age, are helped to exactness of knowledge and to enthusiasm by the assignment of specific themes for investigation which are naturally correlated with the lessons under consideration. Whatever is being studied, the wise teacher lays out specific tasks for each pupil, in addition to the preparation of the lesson as a whole. For younger classes, these same principles involve the introduction of manual methods, which may be installed, at the expense of considerable ingenuity, at very little cost. Along the whole range, however, of Sunday-school teaching, it is necessary to provide for definite forms for expressing the results of study. The more mature the class, the more this will naturally take the form of discussion of a lesson by themes.

But the mastery of facts, however valuable, is only one of the legitimate aims of Sunday-school training. The Sunday-school is a school of moral character and religious discipline. A character is an organized set of deliberate or habitual tendencies expressed in conduct. It is necessary to consider with care the activities which make for character. The child who is to become a dependable man or woman must begin by taking responsibility in some form, however slight.

In three ways the Sunday school may contribute directly or indirectly to the growth of character through expressive action.

(1) By helping the child or youth to establish in simple appropriate fashion a standard of life, a realization of his responsibility to God and man. There may rightly come in every young life a time for a deliberate choice of the Christlike type of living. This is aimed at in the "Decision Day" observed annually by many schools. There are great dangers involved in the observance of such a day. Its real value depends almost wholly on the wisdom of the pastor or superintendent. It has been greatly misused by being made the occasion of a sort of children's revival, which persuades hundreds of those who are wholly immature to pledge themselves to what they do not really comprehend. It goes without saying that no decision should be called for which may not be absolutely sincere and genuine and real.

The healthful influence of a faithful teacher who has studied the moral growth of his or her pupils and seeks for the fitting time to induce them to begin deliberately to follow Christ is the wisest guide. A Decision Day, however, definitely prepared for and carefully guarded against excess, embodies a truly vital and valuable idea.

(2) But the Sunday school must not only aim to induce the young person to definitely establish a standard of life. It must cultivate in practical ways the impulse to definite helpfulness. The most paralyzing moral quality is selfishness, the most bracing is deliberate helpfulness.

The Sunday school has four wide-open opportunities for the inculcation of this quality through definite schemes of beneficence.

(a) By the skilful use of its benevolences and the encouragement of scholars to take more than the routine interest in them. They can readily be roused to real enthusiasm and to genuine self sacrifice.

(b) By giving on some specific and well understood basis to each one of the standard interests of the church, of which the scholars will in time be the supporters.

(c) By developing an interest in missions at home and abroad.

(d) By enlisting the Sunday school, sometimes by classes, by special clubs, sometimes as a school, in definite social service. Letting the Christmas tree become a tree for the collecting of gifts for less fortunate children is often a strikingly helpful object lesson.

(3) The third function of the Sunday school in character building is the inculcation of mutual association for service. Quite as important as personal responsibility or the spirit of helpfulness is the habit of co-operation. This is taught to some degree in class experience, but more frequently in societies of one sort or another. One great reason for the weakness of many of our young people's societies is the lack of a close affiliation with the Sunday school. They should not seem to be so distinct and separate. The societies of various grades ought to be the complements of the respective grades in the Sunday school. Under proper management, these societies furnish the best opportunity for the expression in active ways of a growing religious consciousness, which every normal life requires.

The significance of the thorough gradation of our Sunday schools is now clearly realized. We all see that the growing religious consciousness demands intelligent, specialized unfolding. The recitation of lessons alone will not accomplish this, for the problem is not one of information, but of development. An appropriate opportunity for the expression of normal impulses and of acquired impressions is therefore essential. These opportunities may be very simple in their character. I have called attention only to those which are within the range of every superintendent or teacher. We must all remember, however, that expressional activity is never to be taken in the mass. In the very nature of the case it must be carefully adapted to those to whom it applies. Often the best form will be through leagues and clubs and societies for social service which bring together little groups of those whose interests are closely joined. If these organizations are made a definite part of the Sunday school program, they will furnish the activities which will complete a system of true education.

ART IN THE SUNDAY SCHOOL.

HARRINGTON BEARD,

Superintendent Sunday School Plymouth Church, Minneapolis, Minn.

In the new Plymouth Church, Minneapolis, special thought has been given towards securing for the school adequate facilities and equipment. Believing in its school this church was quite ready to meet the Superintendent's wish that there should be a chapel in the Church building plan which would accommodate four hundred and, also, class rooms where this same four hundred could meet for study.

The result is a beautiful chapel with a children's gallery at the back; this room being designed in the same Gothic style used for the rest of the Church and affording a fine churchly auditorium, and, on the ground floor, the main floor and the second story are twenty-two separate rooms which can be used for class study. The most important of these is the "Junior Room."

Plymouth School is divided into four departments—Junior, Intermediate, High School and Senior. The Junior department includes the Kindergarten class and the first four grades, and, for this section of the school the Junior or Children's room was designed. Accessible through a large double door, it is a room 30 x 34 feet in size. In one corner is a door which leads to a safe iron fire escape. The room is lighted by eight Gothic windows. The woodwork is in a soft brown toned oak, the walls painted in flat color to harmonize with the panelings. A good yellow-brown carpet covers the floor, simple net curtains soften the light which comes through the many diamond panes of clear glass. The room is furnished with 120 specially designed little Gothic chairs in the same soft brown color.

The principal charm of this Junior room is, however, in its pictures.

As a memorial to their little son, who left them when he was but seven years old, Mr. and Mrs. Frank Alden Bovey have given the decorations. Over the fire-place is a plaster cast of Andreaddella Robbia's Little Bambino, after one of the originals on the Hospital of the Innocents in Florence. Below this bas-relief are the words, "Suffer the Little Children to Come Unto Me," carved in the woodwork of the mantel. On either side of the central fire-place and on the other three sides of the room in the oaken panelled wainscot, which reaches up some six feet from the floor, are installed forty-four brown carbon prints of the life of Jesus. On the south wall, in which

is the mantel piece, are those pictures which foretell the birth of Jesus or tell of holy night. These commence with Fra Angelico's "Annunciation" and end with Knaus' "Holy Night." Murillo, Raphael, Fra Angelico, Corregio, Ploekhurst, Firle, and Knaus are represented. On the west wall is presented the childhood of Jesus, by such artists as Girardet, Murillo, Hoffman and Menzelberg. On the east side are pictures of the manhood of Christ, commencing with "Christ and the Fishermen" by Zimmerman and ending with "Christ at Emmaus" by Furst. On the north wall, which is the rear wall of the room, are thirteen beautiful pictures of the "Madonna and Christ Child," commencing with Fillippo Lippi's beautiful "Madonna with the Child Jesus" and Botticelli's "Madonna of the Magnificat," and ending with Defregger's stately picture of "Mary and the Little Christ Child" and Dagnan-Bouveret's beautiful and tender "Madonna of the Arbour."

A baby grand piano in French walnut case has been given to the room by the little boy's grandfather, Charles A. Bovey, for long years a leading and honored member of Plymouth Church. The whole effect of the room is one of quiet, beautiful serenity, and, as one has said of it: "It is benediction to pass within its doors."

The five classes of this department meet for a brief opening service in which quiet, order and the religious spirit prevail. Afterwards the youngest class remains in the inner circle while the four classes of the first, second, third and fourth grades pass to their study rooms on the same floor. After half an hour the classes re-assemble and, with suitable recognition songs and prayer, are dismissed.

Plymouth School is seeking to recognize the educational ideal in its religious teaching and is striving to have its hour session filled with religious feeling, reverence and order.

THE CHURCH SCHOOL.*

"The Commission appointed by vote of the annual meeting of 1909, in Portland, begs leave to report as follows:

"1. The aim of religious education may be defined as the development of religious life in fulness and efficiency.

"2. By co-ordination of educational agencies is understood such a relating of them to one another, whether by unification or otherwise, as will avoid conflicts in subjects studied and overlapping in work done.

"3. Recognizing the unity of human personality, it is not less necessary that we recognize the diversity of human activities, and that we see to it that the education which the church provides concerns itself with the whole personality, and therefore includes, (1) Increase of knowledge; (2) the proper culture and control of the emotions; (3) training to right action and the formation of right habits, especially with a view to service.

"4. It will scarcely be questioned that in most churches the various agencies doing educational work are very imperfectly co-ordinated. Established one after another to meet a felt need, often without distinct recognition of their educational character, little has yet been done definitely to relate them one to another. Such imperfect co-ordination, however, inevitably involves inefficiency resulting from ill adjustment, overlapping, and omission of essential elements.

"5. With a view to the elimination of these elements of weakness and the promotion of more perfect co-ordination and greater effectiveness, it is recommended that every church create a standing commission or board on religious education. Such commission should study the whole problem, define the relation to one another of the several educational agencies of the church and the specific function of each, and assume general direction of the educational activities of the church, eliminating unnecessary agencies and making provision for neglected interests.

"6. While the local educational committee of each church must be governed in its action to some extent by local conditions, yet the Commission recommends to all such local bodies the following considerations:

"(1) While the various organizations now commonly existing in local churches, such as the Sunday-school, young people's societies, boys' and girls' clubs, and the like, perform to a considerable

* The Report of the Commission on Co-ordination of Educational Agencies in the Local Church, at the Northern Baptist Convention, Chicago, May, 1910.

extent differentiated and necessary functions, yet in the interest of greater effectiveness it is eminently desirable that all the educational work undertaken by such organizations should be co-ordinated under the educational commission of the church, and conducted solely through the service of worship and the school of the church.

“(2) Under the service of worship is included the general congregational services on Sundays and other days of the week. These services, of great educational value, are naturally and properly under the immediate direction of the pastor.

“(3) The school of the church, in the sense above indicated, should include not only the work now done in the Sunday-school, but the educational activities of the church (other than the service of worship). It should be so conducted as to contribute in due proportion in each period of life, to the increase of knowledge, the education of emotions, and the development of activity, and should therefore conduct classes for instruction in all fields of religious knowledge, and clubs and groups for training in activity. This desired co-ordination may be achieved either by the enlargement of the scope of the Sunday-school or by the creation of a school under which shall be included all the educational activities of the various existing organizations.

“(4) For children under nine years of age, the home must assume the chief responsibility for religious education. So far as undertaken by the church, it should be in the school of the church. Special attention should be given in this period to education through action, with a view to the training of the will and the formation of habits.

“(5) For children between nine and thirteen, the educational work of the church should be done through the school. It will concern itself with all three phases of education, special care being taken in this period that emotion does not degenerate into mere imitation, and that adequate opportunity be provided for the expressional activities. Provision should be made in connection with the school for a service of worship, adapted to pupils of this age, and such connection established between this and the general service of worship that at the proper age the pupil will pass into the latter.

“(6) For the periods of life from thirteen upward, both educational agencies of the church—the service of worship and the school—should be operative. The type of young people's organizations, in which the two sexes meet, belongs to the period beginning at the age of eighteen.

"(7) The educational work of all adult organizations, whether of men or of women, should be recognized as a part of the work of the school, and conducted under the educational commission of the church. Organizations of which educational work is only one function would retain their separate existence while co-ordinating their educational work with that of the school."

Paragraph (8) exhibited a table showing the educational material available at different ages. The commission consisted of L. A. Crandall, Henry F. Cope, G. B. Cutten, Ernest D. Burton, H. F. Evans, W. N. Hartshorn, H. T. Musselman, F. D. Elmer, C. H. Rust.

PRE-THEOLOGICAL COURSES.*

1. Your Committee at first attempted to draw up a complete curriculum for the four college years. Such a curriculum, however, was seen to be impracticable on account of the different studies, number of hours, and other conditions required by different colleges for their degrees. It seemed best, therefore, to the Committee, to draw up a list of courses which are especially adapted to prepare men for work in theological seminaries.

2. It has seemed advisable further to distinguish between two classes of courses: those which seem absolutely essential in training for *practical* efficiency in the ministry (List A); and those which are highly important for the development of the more *technically theological* efficiency of the ministry (List B).

It is the recommendation of the Committee that the studies in List A be pursued by all students for the ministry; and that course B be pursued by those who wish to prepare themselves in the fullest degree for the philological and exegetical studies of the seminary curriculum. In so far as the student's aptitude and opportunities permit the Committee would suggest that the studies in both lists be pursued.

3. As regards the amount of time to be given to each study the Committee has chosen as its unit a course running three hours a week for an entire college year. In colleges where a given study fills

* Memorandum of Report on Pre-Theological Courses for Under-graduates presented by the commission appointed at the Chicago Convention, Shaller Mathews, DD., Chairman.

a different number of hours per week the adjustment will be easily made.

The Committee further assumes that the total number of hours per week required in a college will not exceed 15 or 16.

The Committee has deemed it best to leave a certain number of units free for electives, permitting more thorough study of such courses of the suggested curriculum as particularly appeal to a student.

4. The student is advised to consider the instructor as well as the course. In case a course is given by an inferior instructor the Committee advises that the student substitute for it some other course in the corresponding group in the other list, or, if more advisable, even in some subject not suggested. It is the opinion of the Committee that the influence of the teacher is as important as the material of a course.

LIST A.

Courses recommended for the practical efficiency of the ministry.

I. Preparation in Literary Expression.

Unit of 3 hrs.
pr. wk. for yr.

English Composition and Rhetoric.....	1
Literature (principally English).....	1
Public Speaking (Art of expression, vocal training, debating, etc.).	1

The student should take as much as possible of such work even when no academic credit is given for it.

II. Languages.

At least one foreign language, preferably Greek.....	2
--	---

III. Natural Science.

Biology	1
Psychology	1

IV. Social Sciences.

History	2
Political Economy	1/2
Study of Society (Introduction to the Study of Sociology, Dependents, etc., Socialization, Social Science).....	2

V. Philosophy.

History of Philosophy.....	1
----------------------------	---

LIST B.

Additional courses suggested as important preparation for technical theological study from which elections can be made.

I. Languages.

Latin	2
German (If not taken in high school, otherwise 1)	2
Hebrew (for those whose aptitude and desires would lead them to pursue Hebrew in seminary courses)	1
Hellenistic Greek	1

II. Natural and Physical Science.

Geology	1
Physics or Chemistry	1

III. Philosophy.

Ethics	1/2
Introduction to Philosophy	1/2
Logic	1/2

STATE UNIVERSITIES.

"Church Work in State Universities" is reported in an attractive pamphlet of nearly one hundred pages containing the Proceedings of the Third Annual Conference of Church workers in State Universities, held at the University of Wisconsin, in February last. The work is edited by Rev. C. J. Galpin, the Baptist University pastor of the University of Wisconsin, and Rev. R. H. Edwards, the Congregational University pastor.

The discussions were of practical character, and the representatives of various denominations, including the heretical ones, took active part. The academic spirit prevailed throughout, and there was no evidence of denominational jealousy or theological touchiness. Among the "significant tendencies" noted are the following: 1. Credit allowed by the University of Iowa for religious courses given outside the University on examination. 2. A school of religion at the University of Michigan, which brings together all the courses of religious instruction given by the various agencies at Ann Arbor, outside the University; a department catalogue being issued after

the manner of a university. 3. A Biblical Institute at the University of Kansas, under the official direction of the university. Eminent religious leaders are the guests of the university. 4. At the University of Wisconsin a co-operative plan shared by the University Pastors' Association co-operating with the presidents and regents of the University, by which three or four men of national eminence in religious work are invited to address the student body. 5. New Roman Catholic chapels are being erected at the University of California and the University of Wisconsin. All of these represent not reactionary, but progressive methods, liberal and not dogmatic tendencies in religion and the education that is religious. RELIGIOUS EDUCATION will publish some of the papers later.

MORALITY AND HUMANE EDUCATION.

A Bill recently passed by the Illinois Legislature requires in all common schools of the state: 1st. The teaching of such basic principles of morality as honesty, kindness, justice. 2nd. The giving of instruction in humane conduct toward and the protection of birds and animals and the parts they fill in the economy of nature.

The following helps and texts for this purpose are published by A. Flanagan Co., Chicago.

CHARACTER BUILDING. By Marian M. George. For the teacher. Ethical lessons in kindness, industry, obedience, truthfulness, honesty, charity, self control, courtesy, cleanliness and humane education. They contain lesson plans, stories, talks, maxims, proverbs, poems, songs, pictures, references and biographies of prominent persons whose lives are representative of the best in this ethical movement. *Two volumes. 384 pages each. Cloth, \$1.25 each. Both, \$2.25.*

SELECT STORIES. Stories having special bearing upon truth, honesty, kindness, politeness, courage, etc. *Paper, 256 pages. 30 cents.*

BONNY PRINCE. Autobiography of a Collie Dog. Supplementary reading or library book for 3rd and 4th grades. *Cloth. 148 pages. 35 cents.*

COLLIERY JIM. Autobiography of a Mine Mule. 4th and 5th grades. *Cloth. 175 pages. 40 cents.*

BLACK BEAUTY. Too well known to need description. Good paper, large print. *Cloth. 335 pages. 30 cents.*

TODD AND HIS FRIENDS. By William Giffin. Autobiography of a family pet Bull Dog as told by himself. *Cloth. 128 pages. 25 cents.*

OPENING EXERCISES FOR SCHOOLS. By Thomas E. Sanders. Talks to pupils, stories, memory gems. *112 pages. 25 cents.*

MORNING EXERCISES. By E. C. Thompson. Subject for each morning, scripture reading, brief literary selections, thoughts for meditation, suggested songs, etc. *20 cents.*

NOTES.

There are some exceedingly valuable suggestions in the pamphlet reprint of an address made by Dr. William H. Allen, director of Bureau of Municipal Research in New York City, on the subject of "Efficiency in Getting Things Done Through the Schools."

One of the most valuable pamphlets on the graded Sunday school is that which contains the report of the committee on Religious Education of the Congregational Association of Illinois. It is entitled "How to Begin the Graded Sunday School," and contains explicit directions of a practical character. Copies may be obtained from the Pilgrim Press, Chicago, at ten cents each.

Following a visit by the General Secretary of The Religious Education Association to St. Louis, a local guild was organized there on May 30. The Rev. Herbert F. Evans of the Second Baptist Church was appointed chairman of the committee for organization. The Guild expects to co-operate with the St. Louis Sunday School Association and with educational agencies in the city.

At a meeting of representatives of the religious and the educational interests of Providence, Rhode Island, held in the President's office at Brown University on May 25, a hearty invitation was given to The Religious Education Association to hold the next annual Convention in that city. An executive committee on local arrangements for the Convention was appointed with President Wm. H. P. Faunce as chairman.

The University of Chicago will send another Travel Class to Egypt and Palestine at the end of January next, under the direction of Professor Theodore G. Soares. Some of the members work for University credit and others join the class for the benefit of the lectures on history, literature and archaeology. Correspondence work is done during the months previous to sailing.

The next meeting of the International Moral Congress will be held at The Hague in 1912.

Practically all the great denominations have officially recognized the urgency of the social question, and the necessity of applying to its solution the teachings of Jesus Christ; but they have not told the local church what to do. The American Institute of Social Service has created a new department to meet this need. Its magazine, "The Gospel of the Kingdom," has been doubled in size and the new half is devoted to the question what to do.

